In addition to the anthropomorphic beings already described as resident beneath the surface of the ocean, supernatural animal monsters also dwell there. One of the most dreaded is the kɬ̣ɛ̣kta, which sucks wooden objects down to the bottom of the sea. It resembles pitch, and when once it comes in contact with a canoe, it cannot be removed. The Bella Coola attribute supernatural power to the octopus also, thus increasing the dread with which the animal would be regarded in any case. They believe that it is fond of gum and frequently comes to land to obtain it. It is said that the gum is never voided, but remains in a sack within the creature's stomach. One informant stated that within his mother's lifetime, a man walking near Tăl·ĭo heard a smacking sound, like someone chewing noisily. He knew what must be the cause, but idly decided to investigate. It was an octopus. The beast was clambering down from a tree, using two of its arms to help it. Not realizing his danger, the man allowed himself to be seized and carried to the shore. He had thought that it would be easy to free himself, but he found it impossible and was carried under the sea. He bit frantically at the enfolding arms, until he succeeded in freeing his own, with which he pushed up the beak of the octopus, thus killing it. He rose to the surface and returned home none the worse.

The Bella Coola do not profess to know all the animals of the world; and if they see a strenge one, they assume it to be one known to their aneestors/though unfamiliar to them. Since any unknown animal is considered to have supernatural power, due care must be exercised when one is seen. The following incident illustrates this point.

The mother's brother of an informant worked for some thirty years for a white man in Victoria. His employer once sent him to see a turtle which was confined in a pool in a basement preparatory to being killed for a banquet. As soon as he saw it, he said: ¶"My parents in Bella Coola told me of such a creature." ¶A few days before Christmas the turtle was cut up and displayed on four platters

in the window of the store; ~~where~~ the ~~Indian~~ saw it, and ~~so~~ thus learned for the first time that it had been killed. The same night a sore appeared on his wrist, and by the next day it was large and running. He said to his employer:

"In a few days I ~~shall~~ will be dead. Do not grieve for me. The sight of such supernatural creatures is too powerful for Indians; I survived one experience, but twice has been too much for me. ~~and I shall die.~~"

His employer wisely sent him to a white doctor who cured him, although the scar ~~they~~ remained. Years later the man returned to Bella Coola where he displayed the ~~scar~~ mark as proof of his story. A few weeks later he died, and ~~the Bella Coolas~~ his fellows are firmly convinced that his death was due to having seen the turtle many years before.

Although the forests of British Columbia abound with supernatural animals of enormous power, the attitude of the ~~Bella Coola~~ hunter who penetrates into lonely places is not one of constant ~~dread~~ fear. ~~It is true that~~ He may meet danger at any turn, but danger is part and parcel of human life, and he is by no means defenceless. He dreads the powers possessed by creatures of another plane, ~~as they~~ but they for their part dread certain ~~possessed by~~ human ~~things~~ objects. Clothing which has been worn for so long that it has become steeped with the emanations of its human wearer belongs to a ~~plane~~ sphere of existence differing from that of supernatural animals and is dangerous to them. Consequently, if worn clothing ~~is~~ be thrown on a fire it repels unpleasant visitors. Other powerful protections are ~~the plant PAGIL~~ False Hellebore and smoked salmon roe. A wise hunter always carries these, and if ~~they~~ he sees a dangerous creature such as a ~~Sunuq~~, ~~they~~ chews the two together and spits them towards the ~~danger~~ peril. ~~Needless to say, if a kindly animal is seen, the hunter does not drive it away by these methods.~~ Why ~~potsq̓~~, a plant, should be so effective, is a matter of wonder to the Bella Coola themselves, for as a rule it is the human ~~essence~~ attached to objects which gives them their strength over the supernatural. Thus the most powerful of all charms ~~that have been~~ sunt panni menstruales. If a woman travels on the ocean she is careful to carry some of these with her ready to repel any danger from the supernatural denizens of the deep. ~~This matter will be described at great~~ (1). ~~This matter is described more fully in connection with magic; see Chapter~~ (2). See also Chapter X)

~~1371~~

~~or length in Chapter X in connection with the subject of~~ Magic.

The attitude of the Bella Coola towards ~~supernatural~~ mythical animals and other evidences of the supernatural is clearly illustrated by the following practice: Hunters always want to know the direction of the wind, and the method employed when the breeze is too slight to be discernible is to blow upwards a small amount of eagle down. This material is so light that the slightest breath of air is enough to carry it in some direction. What the logical white man ~~would~~ consider a natural phenomena, appears to the Bella Coola as miraculous. Eagle down, stripped from the dead bird by human hands and stored for some time within a house, has become so essentially humanized that it can conquer supernatural powers ~~and~~ to indicate the direction of the wind. ~~even when the winds themselves wish to conceal this matter.~~

The mythical monsters already described are not the only supernatural animals known to the Bella Coola. They believe that in the beginning ~~of time~~ Äl̈quntäm created men and animals at the same time and in the same place, giving the former greater power than the latter, but not exiling animals to a different plane of existence. In those early days, the semi-supernatural ancestors of the Bella Coola had the ability to talk with animals and birds. The Indians of to-day, never doubting the accuracy of their myths, ~~and~~ realising that intercourse ~~converse~~ with animals is not now possible, assume that they have degenerated from the golden age of their first ancestors. On the other hand they see no reason to believe that the animals have undergone any similar change, so it is tacitly taken for granted ~~assumed that~~ they have continued in the supernatural, or semi-supernatural, state in which they were created by Äl̈quntäm. It is true that man is stronger than most animals, but that does not affect the attitude with which they regard the latter, who are regarded for supernatural and powerful are not synonymous terms. Äl̈quntäm decreed that animals and birds should serve as food for mankind, ~~and they have since obeyed his command.~~ Nor do the Bella Coola do not consider themselves ~~as~~ undisputed lords of creation. They fear Snuex, Snuneq and other animals of great power, but ~~they know~~ have learned how

DEPARTMENT OF MINES

CANADA

VICTORIA MEMORIAL MUSEUM

to avoid them; similarly, deer and mountain goats fear men, but ~~they are not entirely defenceless, because~~ their speed and agility give them advantages corresponding to those of men in combat with beasts stronger than themselves. ~~All living creatures use the weapons with which they are equipped. For example,~~ When a mountain goat eludes a hunter by scaling a precipice too steep for its pursuer, the latter considers it has escaped through supernatural climbing ability; whereas the goat has merely used the power granted by Älquntäm. Likewise, when a snusx or a snenq is outwitted by the use of soiled clothing or smoked salmon roe, the means, unnatural to it, are natural to the human being employing them. Men and animals alike regard each other's weapons as supernatural.

In consequence of these beliefs, the attitude of the Bella Coola towards animals is fundamentally different from that of white men. They regard them as possessing human mentality, and even the ability to assume human form, ~~if they so desire.~~ In fact, they believe that animals merely appear to them in the shape of beasts, ~~but can change to human, or other form and behave accordingly whenever they wish to do so.~~ The degeneration of mankind has made it impossible ~~to~~ for men to see these transformed beings ~~constantly~~ habitually, but even now, or at any rate until a few years ago, shamans were able to lift the intervening veil. From accounts given by those who have had such experiences, the Bella Coola believe that Älquntäm gave to birds and animals, as well as to humans, the boon of fire, and ~~it is~~ only the unworthiness of men ~~that~~ makes them unable to see the smoke rising from the houses of different creatures. In days of yore, fortunate hunters were able to do so, and consequently had phenomenal success. The smoke that ascends from the fires of different animals corresponds in colour to that of its owner; a mountain goat's is white, a beaver's, black, a squirrel's red, a wolf's gray, and so on. When a goat stamps the earth on a mountain, it rings hollow, as indeed it is to those animals, for their home is within; and when a hunter loses his quarry entirely, it is because the latter has entered its house. Shamans are sometimes able to hear the gatherings of animals under the peaks. Like human beings, they dance to the accompaniment of music, and in all respects be-

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have like ~~human beings~~ them. They have their times of joy and sorrow, of success and failure. When ill they are cured by their own shamans, ~~the~~ Grizzly Bear, Snake ~~and~~ and Wolverine; these three also dance to welcome the dead. All ~~the~~ animals and birds are ~~as~~ like brothers, able to converse with each other and living harmoniously together in that other part of their life which only shamans have seen. Porcupine is the oldest of ~~the~~ animals and a hunter always tries to kill ~~a porcupine~~ one before passing to more important prey. The animals know the actions of human beings and ~~and~~ show their aversion to certain habits by refusing to allow themselves to be seen by anyone ~~practising~~ who is addicted to them. For example, they do not like to have people drink the water in which Dog-salmon have been soaked, and no hunter would dream of partaking of ~~this~~ That food. Bella Coola mythology is full of accounts of human beings who, aided by supernatural ~~ability or~~ power, have been able to penetrate to the homes of animals. Examples of which such as are tales of this type, given in a later chapter, would be unintelligible ~~unless the reader grasps the significance~~ without a comprehension of the attitute of ~~the~~ natives to the animal and bird kingdoms.

Fish, too, are regarded ~~with~~ in the same light. Indeed, there is a particularly close affinity between men and salmon, for it is through the instrumentality of the latter that twins are born. Just how this occurs, no Bella Coola ~~appears to~~ knows, but a twin and salmon are regarded almost as brothers. Moreover, ~~formerly~~ in days of yore when men were more powerful than now, a twin was especially liked by animals. Through his connection with salmon, a go'la (1) could understand the speech of birds, animals, and fish. In many instances he ~~even~~ also had the power of assuming salmon form at will.

In view of beliefs of this kind it is not surprising that the Bella Coola attribute great powers to even to animals well known to them. In the story recorded on page , the War party of the Nidee was summoned by the ~~voice~~ barking of a dog. The Hanger is always present when a dog acts in an unusual way, though ~~this~~ can be avoided by ~~at~~ at once killing the animal. This belief persists to the present day. ~~The writer names~~

(1). The term applied to a twin associated with a salmon.

DEPARTMENT OF MINES

CANADA

VICTORIA MEMORIAL MUSEUM

In July, 1922, a visit was made to an elderly Bella Coola early one morning. The man was in a state of absolute terror. The preceding night he had locked his pet dog outside of his house to give warning if anyone approached, but when he awoke in the morning, it was curled up asleep as usual at the foot of his bed. There was no possible hole through which it could have entered, so it seemed to the owner that his dog must have transformed itself into some minute animal and made its way beneath the door. To the writer it seemed more likely The only other explanation was that its master, hearing in his sleep the whimpering of his pet, had got out of bed to let it in, without remembering that he had done so. To the writer this seemed the probable explanation, especially when The old man admitted that he had been in the habit of walking in his sleep in his younger days, but The Bella Coola was not satisfied. He could not decide whether or not to kill considered killing the dog, a great favourite, but finally decided not to do so. The incident was mentioned to Another informant, who was greatly worried and assumed the incident it to be an omen of death to the dog's master. His only comfort lay in the fact that the animal had not spoken, a sure warning intimation of insanity and death unless it be killed immediately.

A few years ago a dog gave warned to its master by placing its paws on his shoulders as he sat on the ground, and howling over his head. Such unusual behavior should have warned convinced him of the necessity for killing his pet to avert some disaster calamity, but he paid no attention to it. A few days later, it seemed to him that he saw the face of a friend appear at an uncurtained upper window where no human being could be. and The next morning he found an axe, which he had long lost and supposed stolen, embedded far up in a tree near his house. These tree incidents all presaged disaster, and a few days later he shot and killed himself when crazed by drink.

The actions of wild animals are considered even more important by the Bella Coola. Not many years ago a famous Kimsquit hunter saw a bear and attempted to shoot a bear. it. He raised his musket and took careful aim, but was prevented from pulling the trigger. This should have warned him of the potency of the animal, and of the wisdom of to avoiding the shot in future. The bear moved away without molesting him, but exactly one year later he was killed by a mountain goat at precisely the same place. No one knows which supernatural being had chosen to assumed the two forms in that locality.

The Bella Coola believe that animals, being supernatural, have powers and abilities which they conceal from the white men. Wolves do not kill their prey with their fangs, but with bird arrows which shamans alone can see; beaver do not cut with their teeth, but with crook-handled adzes. Even more striking is the virility of yearling mountain goats. An old Bella Coola described how he and another man were once hunting mountain goats. His partner the animals goats.

~~another hunter were pursuing mountain goats. His partner~~ killed a fat yearling, which they laid on its back and skinned. ~~But as~~ The ~~elder man~~ killer ~~my informant~~ was about to dismember it, when the animal began to kick. ~~First~~ It shook one hind leg, then the other, then ~~in succession~~ each fore-leg, and lastly its head. Then it stood up and ~~shook~~ itself ~~all over,~~ which caused the skin to return to its proper position; ~~and~~ then it leapt away. ~~Amazingly enough.~~ ~~The Bella Coola say that~~ Yearling goats are said to have very strong spirits (page ...) which make possible such actions.

~~It~~ Though the Bella Coola ~~are~~ generally callous ~~with regard~~ to the sufferings of animals, ~~they are~~ usually do not ~~to~~ kill more than they need; and the knowledge of the supernatural power ~~possessed by animals~~ in some cases sometimes leads men to treat them with great consideration. ~~If~~ For example, a bull-head is caught in an olachen net in the river, the fisherman throws it back into the water, saying:

"I have saved you; please do the same for me."

The following incident, believed without question by the Bella Coola, shows how ~~, ~~ in which bull-heads help those who have often befriended them. About forty years ago a Kimsquit fisherman, Ältokän·i, fell into the rapids, where he was ~~powerless, and~~ in ~~great~~ danger of drowning. A bull-head, seeing his plight and mindful of former help, increased its size and shoved Ältokän·i ashore with its nose.

"I have saved you, mortal," said the bull-head, as it did so.

~~The~~ This ability to increase in size is ~~not restricted to fish, but is~~ shared by small mammals and ~~xxxxxxx~~ reptiles. Lizards, ~~for example~~, for instance, ~~four~~ 4 feet in length, are said to live permanently in a pond about ~~seven~~ 7 miles below Kimsquit; they are termed qwalïs.

Toads too can ~~help~~ aid mortals. If a man sees a snake devouring one of them he will, if he is wise, kill the snake and say to the toad:

"Please help me when I am in difficulties."

A toad never forgets its obligations and if ~~that~~ a man should ~~be ensnared on~~ fall into the

~~(1). See page~~ .

river when the toad is near, the latter will grow large and drag him forth.

Snakes are regarded by all Bella Coola with aversion and disgust. This may be in part due to the belief that they cook for Atlatlaitl, but a more potent cause for fear and dislike is the ability of those reptiles to enter the stomachs of human beings. The Bella Coola believe that snakes are the offspring of a supernatural Mother of Snakes, a mythical being of dread powers. The following story illustrates their beliefs concerning the danger of near approach to this creature: —

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DEPARTMENT OF MINES

CANADA

VICTORIA MEMORIAL MUSEUM

~~SA 2191~~ ~~A calatsi.~~

Kwilais was a man of mixed Kimsquit and Pa's, near Newitte, lineage. With several companions he was ~~once~~ gathering berries when he stepped into a hole and at once felt ~~as if~~ numerous small creatures ~~were~~ crawling over his legs. Looking down, he saw that they were ~~small~~ tiny snakes, and realised that they ~~must~~ had just ~~have~~ been hatched from a Mother of Snakes. Terrified, he fled, ~~was~~ pursued by the snakes which he managed to keep off, to a certain extent, by brushing behind him a branch of the spiny bush, ~~mamentca~~ mämentca, a deterrent with which he had long been acquainted. As soon as he had outdistanced the snakes he called his companions, told them of his adventure and returned home.

~~Whether~~ he repeated the tale of his experience. Though Kwilais did not know it, many of the snakes had succeeded in entering his stomach through his mouth and anus. Presently he began to swell; ~~grew~~ larger and larger ~~over~~ his stomach became until he was in imminent danger of bursting. ~~It was~~ because the snakes ~~increasing~~ within were breeding rapidly. Luckily one of his fellow-villagers knew the proper remedy:- a raised bed was made for the sufferer about five feet from the ground ~~on which~~ where Kwilais stretched himself on a number of thorny branches, while his friends built a fire beneath of Devil's Club and mämentca so that he was fumigated in the smoke. To lend more potency, ~~to the smoke~~, soiled clothing and [cedar bark pads ~~dixxadxixxxxxtx~~ stained with menstrual blood] were thrown on the fire. ~~But~~ In spite of ~~all~~ this treatment the swelling did not decrease. As a final resource, a [menstruating woman squeezed out ~~out~~ some of her blood into a basin and Kwilais drank it.] This killed the snakes. ~~At once~~ The patient began to vomit, emitting a mass of ~~wriggling~~ wriggling serpents, and at once he began to grow thinner, soon regaining normal condition. Had he not been able to eject the snakes ~~Kwilais~~ The man would have died.

Kwilais ~~has not been~~ was not the only one to have this unpleasant experience. Many others have ~~similarly~~ had snakes enter their stomachs in the same way but in no case has anyone been able to feel them at the actual place ~~and~~ or time of entry.

The beliefs of the Bella Coola concerning the power possessed by animals are ~~clearly~~ shown by their attitude with regard to killing them. Man is immortal, so are animals. Älquntäm decreed that beats and birds should serve as food for mankind, but it is only their clothing, their worthless "blanket of flesh," as the Bella Coola express it, which they give to hunters. In the autumn leaves appear to die, but every spring they are reborn. Similarly, when an animal is slain, it merely discards its ~~pelt and meat~~ visible self while its spirit ascends to the land above, whence, in course of time, it comes down to earth again to reanimate a new body. Consequently, the success of a hunter does not indicate his mastery over an animal so much as the latter's good-will in allowing it to be slain by one who has pleased it by ceremonial cleanness, or by one ~~who has been~~ endowed with skill by some other supernatural being. Men are accordingly careful to obey the wishes of their quarry. Long ago, a mountain goat told a shaman that he and his friends liked soot, so a hunter who has killed one always smears two bands of ashes across its face from the right eye to the left side of the mouth. Another shaman was told by a bear never to use owl-feathered arrows, since none of his fellows killed with such would return. Plumes of other birds have since been used, preferably those of Mallard Ducks. Sometimes the wishes of an animal require considerable ritual. ~~For example,~~ When a bear is killed, the carcass is stretched upon neatly arranged evergreen boughs and skinned. The hunter ~~takes~~ reverses the pelt ~~and reverses it~~ so that the tail lies near the neck, with the whole hanging loosely over the body. He pats it four times, as if pressing the skin back ~~to the body~~ into place, and says:

"Please don't linger. Go home and return," or,

"Please come to me tomorrow. Tell your brothers, your sisters, your uncles, your aunts, and your other relations to come to me."

Should this be omitted, the animal is likely to stand up, skinless, shake itself, causing the pelt to return to its place, and run away. Yearling mountain goats are especially prone to do this, as already mentioned.(3) Even if an animal does not show its resentment ~~by escaping~~ in this way, it often ~~declines~~ refuses to return to earth unless the proper rites ~~are~~ have been performed over its carcass.

Bears have another aversion: they do not like to be eaten by men. So the hunter leaves the skinned ~~xxx~~ body for wolves and eagles whom he invites to devour it. In so doing, he does not address them by their usual names, but calls Wolf,

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(1). ~~Älquntäm~~ See next section of this chapter.

(2). There are doubters in Bella Coola as in every other community, and ~~the writer has heard~~ several of the older men express disbelief in the immortality of animals.

(3). See p. 76